

The Woman's Column.

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The Woman's Column.

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A CO-EDUCATIONAL INFANT.

George Chandler, who graduated from the literary department of Michigan University in 1897, married Miss Fanny Cooley, of Ann Arbor, also a graduate of the University. To them has been born a boy, whom they have named Bruce Cooley Chandler. The boy's father, mother, father's father, father's sister, mother's father, mother's brother, mother's sister, mother's grandfather, father's uncles, father's cousins, mother's uncles, mother's aunts, and mother's cousins are all graduates of Michigan University. The *Michigan Daily News*, a paper published by students of the University of Michigan, proudly records the fact, and adds: "We venture to say that with this record before him Mr. Bruce Cooley Chandler will in all probability be on hand in a few years."

Incidentally, the fact calls attention to the length of time during which the so-called "experiment" of coeducation has been in successful operation at the University of Michigan.

MADAM WU ON AMERICAN HURRY.

Madam Wu Ting-fang, in the *Woman's Home Companion*, says that while the Chinese have much to learn from the Americans, the Americans may also learn something from them. She was surprised on her arrival in America to see people "going through the streets at a speed that would be employed in China only in a case of life or death." Nervous haste seems to be the prevailing atmosphere. Madam Wu continues:

"Now, in my country the very opposite obtains. There is an equipoise, tranquillity, and patience about the people which may be attributed to a lack of enterprise, but which adds immeasurably to the comfort of their daily lives. It is said that as a nation we are without nerves; and while this statement may be exaggerated, yet it is undoubtedly true that the Oriental races are not of nervous temperament. This absence of nerves is an inherited condition. A Chinese baby drinks in repose of character with his mother's milk. If you doubt this, look at our infants in arms. They never wriggle and squirm with restlessness, as the American babies do. And this disposition remains with them through life. A Chinaman never wastes his energy. He takes things

deliberately; he does not get nervous over his work, and this lack of nerves enables him to sleep under almost any circumstances. To him the American impatience is unaccountable. He reasons that impatience and hurry only make one uncomfortable, and why should any one do anything so unnecessary as to make himself uncomfortable?"

Senorita Huidobro says that the Spanish-American women of South America are not at all the lazy beings they are supposed to be; that they often have marked executive ability, and that they get through with a great deal of work, in addition to raising large families; but that they never have nervous prostration, because they never hurry. The Spanish-American woman thinks that to hurry impairs her dignity, and she simply will not do it. Many American women, as well as men, would gain not only in comfort and dignity, but in real efficiency, if they would cultivate repose.

MAY OFFICERS MARRY?

Gen. Corbin's annual report contains two recommendations which have a sociological as well as a military bearing. The general, as was expected, favors the beer-selling canteen, and advises its restoration; and he also comes out strongly against marriages on the part of the younger officers. "Early marriage is greatly to be deplored," says Gen. Corbin, "and should be discouraged." "A young officer should have but one allegiance, and that should be the service." The *Springfield Republican* says: "His chief argument, apparently, is that the younger officers do not get pay enough to warrant the maintenance of families, although, as a matter of fact, millions of decent folks get married in civil life on no greater incomes. The anti-marriage idea was evidently brought home by Gen. Corbin from Germany. The Kaiser disapproves of the matrimonial habit unless the officer has private means aside from his salary."

The custom in most European countries is to discourage marriage on the part of both officers and soldiers, and to maintain for them instead a costly and unwholesome system of polyandry. Do American mothers want to see a like policy pursued toward our soldier boys?

WOMEN OWNERS OF VESSELS.

In a list of Registered Vessels published by the Department of Marine and Fisheries of Canada, it is found that there are seventy women who are owners or managing owners of steam vessels, and fifty-six women who are owners or managing owners of sailing vessels.

MAY L. SCOTT has been elected State Superintendent of Public Instruction in Idaho.

WILLIAM M. SALTER'S "What is the Real Emancipation of Women?" is now ready in pamphlet form, and may be ordered from Leaflet Department, 3 Park St., Boston, at 5 cents a copy, or 6 copies for 25 cts.

MRS. R. M. LA FOLLETTE, wife of the Governor of Wisconsin, was the first woman to vote in her ward in Madison at the recent election. She and the Governor went to the polls and cast their ballots together, he for all State and National officers, she for State Superintendent of Public Instruction and upon the constitutional amendment changing the superintendent's term and salary.

MISS ESTHER WILLARD BATES of Boston University, a daughter of Mrs. Eleanor W. F. Bates of the New England Woman's Press Association, has won the second of the two prizes for essays in favor of equal suffrage offered by the College Equal Suffrage League. Her topic was "Equal Suffrage as an Influence on the Home." Miss Bates is a sophomore, and has already distinguished herself by her historical work.

MRS. HELEN L. GRENFELL, who has served two terms so acceptably as State Superintendent of Public Instruction in Colorado, was reelected on the Democratic ticket at the recent election, in spite of the "Republican wave" that swept the State. Her name when first proposed four years ago was endorsed by a long list of college professors and prominent educators, and the excellent service that she has given has commanded public respect and esteem.

A hundred years ago next month, one Mary Jones walked barefooted twenty-five miles to the home of a Welsh pastor, carrying her six years' savings to exchange for a Bible. The pastor had only one copy left, and that had been promised to another person, but he procured a copy for her. The thought of that long tramp haunted Mr. Charles. He rallied Wilberforce, Zachary Macaulay, and others to organize the British and Foreign Bible Society, which has since then issued more than 175,000,000 Bibles and parts of the Bible in almost 300 different languages.

MRS. CHESTER E. COULTER, president of the Utah State Federation of Women's Clubs has just been elected a member of the lower house of the State Legislature, by the Republicans of Weber County. Mrs. Coulter is a graduate of the law department of the University of Michigan. She is described as a woman of broad culture and of refinement, greatly interested in educational and industrial questions, and fully alive to the best interests of her adopted State. Prominent club women have several times been elected to the Legislature in Colorado and Idaho, but this is the first time that the president of a State Federation has been chosen.

A PROTEST AGAINST TRAILS.

Autumn has come with its glory of rich color, and, while the trees are losing their beautiful gowns, we must be thinking of our new ones for the coming winter. Eagerly the fashion-plates are scanned to see what is ordained for us, and we find more evidently and more prominently than ever that "the trail of the serpent is over them all." Yes, it is decreed that we shall continue to wear the long street dress, our dainty feet fumbling on amid the heavy folds that encompass them, the fullness and flaredness and general slumpiness and superfluity of the bottom accentuated by the long, straight coat of the sack-nightgown cut,—a coat designed to emphasize the fact that the skirt is not to be held up, but made to come in contact with the street and all that may lie thereon.

Most women have accepted with but little protest a manner of dress which, on account of its senselessness and impurity, should have been rejected with indignant scorn. An appendage that has to be held up with much inconvenience, or dragged in the dirt, is neither ladylike nor beautiful.

How well we all remember the time, not so very long ago, when the street-length skirt was in vogue, and when ladies were often heard to remark, with an expression of great disgust, "What a filthy fashion that was of the trailed street skirt! We care so much now for neatness and sanitation that it will never again prevail. I, at least, would not adopt it." Most of these speakers overestimated their strength of character in this respect, and are now sweeping our streets in order to be like "the common herd." Which is the healthier feeling, the former horror or the present indifference? It was rather hard at first; a struggle occurred between fashion and cleanliness, and fashion did not go to the wall. The wearers of these long skirts have sunk to the level of street-cleaners, but with a difference; for, while the professional removes the refuse from polite society, the amateur calmly and stylishly brings it into her house and hangs it in her closet, ready to be worn again, when occasion arises, to the suffrage, anti-suffrage, household economics, or other meeting, where questions of the purification of the home and society, and the welfare of women, are considered.

Many complain sadly of the burdensomeness of their long skirts, and of the fact that they wear out soon, and are very unpleasant to repair and to clean. These sufferers are deserving of pity, the pity due to those who voluntarily accept an unworthy chain. And oh, the tired women whom we see wearily trying to lift their heavy trains from the ground! And what a constant care are the worse than useless encumbrances which, if forgotten for a moment, are rudely jerked to mind by innocent feet that resent the impertinent hindrance!

"But think of our rainy-day skirts!" We do indeed think of them with pleasure; but the long skirt is the only one *en regle* for most occasions, and the one most in evidence abroad as well as at home; for it is with our better dresses that we sweep the streets. We stumble over these long

gowns literally everywhere; but if we are free to fetter ourselves, we surely have no right, by our dragging trains, to obstruct the pathway of others. This style is especially severe on the old and on the weak, who need all their strength for necessary exertion. It appeals, not to that in woman which is pure and sensible, but to an element that is essentially crude, barbaric and unrefined. Many realize this who have not had the moral courage to act according to their convictions. "We can not bear to be out of style." No, but we bear with most lamentable courage the certain results of conformity to it: dirt, discomfort, and disease, with the knowledge also that by our example we are making it harder for other women to throw off a yoke that is hindering their best life and work.

It is pleasant to be in the fashion, and the desire to dress like others is a normal one, when rightly guided; but it does not follow that we should swallow fashion whole, whether sensible or ridiculous, like the silly ostrich that crams everything into his stomach. When fashion offers, as in this case, a direct insult to womanhood, it is time to cry a halt. "My dress-maker says that I must." "Everybody else does." These are some of the pleas urged even by cultured and Christian women. Not what is desirable and right, but "what others do." An ignoble standard of action, truly! That was not the spirit which actuated Lucy Stone and all whom we most revere as helpers of humanity. It seems to be assumed by the majority that conscience, good sense, and hygiene have nothing to do with dress, although they are considered very important in other departments. Can we hope for the best success in combatting the evils existing in society, if the moral courage which should be one of our strongest weapons is so dulled that it can not cut the bonds of a foolish fashion?

There is so much in present social conditions that is inspiring and encouraging for woman, so many bonds have been loosed, that never in the history of the world has she been as free as now for all kinds of healthy development and noble service. It is a pity that, in spite of all this, the opening of the twentieth century finds her stumbling along the public highway with trammelled feet, and burdened with apparel in the highest degree inconvenient and unsanitary. This is certainly one phase of "the subjection of woman," and one for which man is not responsible. If we could only plead ignorance!—but we are steeped in theories of sanitation, the importance of cleanliness, and obedience to the laws of health. It may well be questioned if we really care much for these things, when at the call of fashion we can so lightly throw them to the winds. When ladies of high character are encouraging labor-saving devices and working for improved social conditions, but are going about these labors clad in sweeping gowns, they are attempting to strain out the gnat, while swallowing the camel, or, in the words of the old saw, "saving at the spile, while it is going out at the bung-hole."

"Evil is wrought by want of thought,
As well as by want of heart."

Probably many who have come grad-

ually into this kind of dress have not stopped to consider how far-reaching are the evils flowing from it. One of these is the object-lesson of the non-importance of neatness and economy that it presents to the young. Children are quick to comprehend and to copy their elders, and are more powerfully influenced by the concrete example than by the admonitory precept. The boy is told that he must clean his feet before coming into the house; but he sees that mamma does not clean her skirt before coming in. The girl is taught by her mother that it is wrong to spend money foolishly. She goes to walk and sees ladies whom she admires trailing elegant dresses along the street, with broadcloth, silk and trimmings so filthy that one would involuntarily shrink from the wearers. These may be ladies of high degree, who would themselves inconsistently shrink from the poor because they may not be clean. "Home, sweet home!" But is home sweet when the many skirts that we daily see on our streets have entered its sacred precincts?

The principle of suitability is a foundation one in the matter of correct dress, but what cares fashion for that? It knows as well as we that a trained dress is no more suitable for street wear than is a velvet gown for kitchen work; and we all know by painful observation that the grace of a long skirt exists only in the house. Financially, the rich do not feel the burden of this fashion, which weighs heavily on those of moderate means; but the diseases propagated by it fall equally on the rich and poor. Think of the immense quantities of cloth and silk and satin and trimmings that, with infinite labor and skill and expense, are made into elaborate creations of petticoats and dress skirts wherewith to sweep the streets! Talk of "burning money!" That would be a clean and sensible thing to do, in comparison with spending it for good materials to degrade in this manner.

Fashion, being disgusted to see that ladies often tried to hold up their dresses, and that some of them succeeded partially in doing so at the cost of a very inelegant and frequently immodest appearance, has now brought us to the fine point where skirts cannot be held up, and the hands are free, while the costly broom sweeps on its accumulating way quite unmolested. We used to think that ease and grace of carriage in walking were a great attraction in a woman; but the present mode of skirt has changed all that, and shuffling has now become the stylish gait.

When the constant warfare with dirt that women have had to wage is considered, it is rather depressing to see so many of them going over to the enemy. Present needs and opportunities call for the exercise of all the noblest qualities of womanhood, and for freedom from weakening trammels. If life has no serious purpose, if there is no blessed work for women to do in this beautiful world, then the trailing street skirt is all right—all right for butterfly women, who live for the shell and neglect the substance. But for women of character and high ideals it is all wrong, an incongruity than which nothing could be more glaring.

As the fashion under consideration is

drawing us more and more deeply into its increasingly extravagant abyss, let us have the reasons clearly stated why our noble women who follow it do so. Let us hear their defence; for surely no conscientious woman would or should give her example in favor of any important custom which she can not defend; and if there are good reasons why we should accept this style, notwithstanding its very objectionable characteristics, we ought to hear them, that our minds may be relieved by knowing the great compensations which many of us do not see.

H. F. W.

INDIFFERENCE VS. INTEREST.

The recent election in Minneapolis has stirred the *Minnesota Journal* up to make some wise remarks that have a clear bearing upon equal suffrage, though the writer did not suspect it.

Minnesota, in common with a few other States, has an absurd provision that a constitutional amendment must receive a majority not only of all the votes cast upon it, but of all the votes cast at the election. In all these States it has been found practically impossible to carry any amendment, no matter how slight the opposition to it, because it is impossible to get the large affirmative vote required.

At the recent election in Minneapolis, there was also a local bond issue to be decided, and this too required a majority of all the votes cast on the question. The *Journal* says:

"Viewing the dismal results of the reference to the people of proposed amendments to the State constitution and local bond issues, the first impulse is to jump to the conclusion that the referendum is nothing but an iridescent theory, strong in its appeal to believers in popular rule, but hopelessly ineffective, if not injurious to the common weal, in practice. Nothing seems to be able to dispel the mental inertia of the people when confronted with political questions that are not, as it were, demonstrated by the use of names. The voters like not abstract propositions.

"But is this failure of about half the people to interest themselves in such vital questions a valid reason for refusing to refer matters of legislation to the other half? Because half the people are indifferent, shall we, in a sense, disfranchise those who do take a keen interest and express an opinion? Should we not rather encourage this half by ignoring those who disfranchise themselves, instead of counting their indolent or ignorant indifference as of equal weight with the intelligent and energetic interest of the others? Do we not encourage accessions to the indifferent by an absurd requirement which dooms the interested to see their activity foiled election after election by apathy?

"While universal suffrage gives every man the opportunity to take part in government, it does not teach that the man who refuses to use this great principle is the political equal of the man who does, or that his silence is of as much value as the vote of his brother. Political questions should be decided, as the fate of the candidates is decided, by the preponderant vote of the actual voters, not of the

possible voters. A majority of those voting on such questions as bond issues and constitutional amendments should be empowered to decide them."

But, in deciding the woman suffrage question, it is constantly assumed that the woman who does not care anything about the matter either way ought to be counted as opposed, and that her "indolent or ignorant indifference" ought to be counted as "of equal weight with the intelligent and energetic interest" of such a woman as Lucy Stone or Elizabeth Cady Stanton.

A. S. B.

UNCONSCIOUS ALLIES.

Miss Jane Campbell read the following report from the Philadelphia W. S. A. at the recent annual meeting of the Pennsylvania Federation of Women's Clubs:

"Our work for the year has been on educational lines branching out in many directions. This educational work is largely aided by other organizations—which are all unconscious of the fact that they are working directly in our interest. Thus any organization of women which is desirous of, say, having our City Councils pass any particular ordinance, and has its wishes disregarded solely because the members are political ciphers, is rapidly learning the lesson that our Society is constantly teaching—that a woman needs the ballot as much as her brother. Such an object-lesson is invaluable.

"Again, when in the brand-new crusade in Philadelphia to induce men to exercise their rights and duties as citizens, the step is not far to the realization that if a woman is competent to learn when the primaries are to be held, and where, and then impart her knowledge to the intelligent male voter and make him understand that he has a right to attend these primaries, and to jog the memory of this same intelligent voter on election day, and coax or goad or influence or induce him to go to the polls, etc.,—the step is not far to the realization that she may possibly be competent to cast a vote herself, and to do it as well as this same unintelligent or indifferent male. This is another fine educational lesson that our unconscious allies are learning."

COLLEGE LEAGUE DRAMATICS.

The College Equal Suffrage League, to raise money for the prizes which it offers each year to college students for the best essay in favor of woman suffrage, will give two plays on Dec. 2, at 8 P. M.—"The Land of Heart's Desire," under the management of Mrs. Gillmore, and "Nance Oldfield," under the management of Miss Delano. Reserved seats, \$1.00; unre-served, 50 cents. There is every reason to expect a delightful entertainment. Tickets are now ready, and those who want good seats should secure them early. These plays were given at Radcliffe, largely with the same actors and management that will present them for the College League, and they proved a great success. They will be given at Huntington Chambers Hall, 30 Huntington Ave., and there will be some Filipino music, never before

heard in America. Tickets may be had now at 3 Park Street.

MRS. CLARY'S LARGE VOTE.

The large vote cast for Mrs. Fanny J. Clary as a candidate for the Massachusetts House of Representatives is the more striking in view of the uncertainty whether she would have been held eligible if elected; so that every man who voted for her was undoubtedly reproached by the politicians as probably throwing his vote away.

The *Springfield Republican's* correspondent from the First Hampshire District writes:

"There are a good many people who rejoice because of the large vote for Mrs. Clary, which constitutes a good showing for the first candidacy of a woman for a State office, and is gratifying to those who are acquainted with the ability and agreeable personality of the candidate. How far her vote indicated a disposition to acknowledge the full political rights of women it is difficult to tell under the circumstances, but, at any rate, the remarkable success of the venture is welcome to the advocates of woman's rights as one of the good fortunes of war."

Last year the Prohibition candidate, a man, had only 75 votes. This year Mrs. Clary had 493, while the Democratic candidate had only 588—less than a hundred more votes than the woman.

The Woman's Journal,

Founded by Lucy Stone, 1870.

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THE WOMAN'S JOURNAL,

3 Park Street, Boston, Mass.

A NEWSPAPER FOR SCHOOLS.

Mrs. Mary A. Livermore presided at the Fortnightly of the Massachusetts W. S. A. at 3 Park Street, last Tuesday afternoon. A resolution was passed rejoicing over the election of John L. Bates, a believer in equal suffrage, as Governor of Massachusetts.

Mr. E. Horace Perley, of the Boston *Globe*, spoke on "A Newspaper for Schools," advocating the starting in Boston of a newspaper especially for schoolboys and schoolgirls, such as is published by the school authorities in Australia. Mrs. Livermore, in introducing the speaker, heartily commended the plan. She said the details of crime in the daily papers bred crime, and she wished some paper would make the experiment of devoting one page to a record of good deeds. Nobleness is contagious, as well as baseness.

Mr. Perley said his attention had first been called to the subject by an article on the Australian school system. The proposed school paper, giving all the important news of current events without anything objectionable, would take the place of some of the "auxiliary reading" now used in the schools. Beginning with the young children, it would give them all the reading they would have time or inclination for at first, and when they grew older the foundations of a sound taste would have been laid. Many school boards have indorsed the plan, and one Boston master is so convinced of the need of such a paper that he has offered to subscribe at his own cost for all his own pupils, if the paper is started. Something of this kind is already in successful operation in Springfield, and Chicago has four school publications.

Mr. Perley answered many questions, and the audience examined with interest copies of *The American Student*, of which Mr. Perley has had one issue printed to show his idea of what such a school paper should be.

Refreshments and a social hour followed. Several new members joined the Association.

EARLY ABUSE OF MRS. STANTON.

The eulogies upon Mrs. Elizabeth Cady Stanton that have appeared even in newspapers opposed to equal suffrage are in strong contrast to the way the papers treated her and Lucy Stone and Miss Anthony in the early days when they were trying to secure married women's property rights, and other reforms now generally conceded. The *Syracuse (N. Y.) Star* said in 1852:

"The women at the tomfoolery convention now being held in this city talk as fluently of the Bible and God's teachings in their speeches as if they could draw an argument from inspiration in maintenance of their women's rights stuff. The poor creatures who take part in the silly rant of brawling women and Aunt Nancy men are most of them izmizers of the rankest stamp, abolitionists of the most contemptible kind, and Christian sympathizers with such heretics as William Lloyd Garrison, Parker Pillsbury, C. C. Burleigh, and S. S. Foster. These men are all of

them women's righters, and preachers of such damnable doctrines as would make the demons of the pit shudder to hear. We have selected a few passages from God's Bible for the consideration of the infuriated gang."

When Mrs. Stanton and Miss Anthony went before the New York Legislature to ask for the right of a married woman to her own wages and to equal guardianship of her children, the *Albany Register* of March 7, 1854, said:

"When these female propagandists of woman's rights confined themselves to the exhibition of short petticoats and the holding of conventions and speech-making, the people were disposed to be amused by them as they would by the wit of a clown in a circus, or the performance of a Punch and Judy show on fair days, or the minstrelsy of gentlemen with blackened faces, playing on banjos, the tambourine, and bones; but they never contemplated that these exotic agitators would come up to our Legislature and ask for the passage of laws upholding and sanctioning their wild and foolish doctrines. That was a flight of impudence hardly regarded as possible.

"No man supposed they would abandon their private theatricals and walk up to the Capitol and insist that their performances shall be held in legislative halls. The people outside, and especially those interested in legislative work, are beginning to ask one another how long this farce is to continue, how long this most egregious, ridiculous humbug is to be permitted to obstruct the progress of business."

Mrs. Elnora M. Babcock pithily says: "Compare the comments of the press fifty years later upon the work of this same woman, and judge for yourselves who it is that is leading us onward and upward."

SUFFRAGISTS AND "ANTIS."

The New York State Woman Suffrage Association held its 34th annual convention in Buffalo recently. To counteract the effect so far as possible, the Anti-Suffrage Association held its annual meeting in Buffalo the following week. The suffrage meeting was a large convention, held in a church, and open to the public. The anti-suffrage meeting was held in a parlor (that of Mrs. Charles H. Utley). Opponents were freely welcomed to the suffrage meeting, to hear the arguments in favor. From the anti-suffrage meeting suffragists were carefully excluded. Apparently the managers of the meeting had no hope of converting them. The suffrage meeting was addressed by speakers from all parts of New York State. The anti-suffrage meeting was addressed by Mrs. A. J. George of Massachusetts, who devotes her time largely to travelling about the country giving public lectures to prove that a woman's place is at home. A luncheon in Mrs. George's honor was given by Mrs. George W. Parkhurst before the meeting.

As reported in the Buffalo papers, Mrs. George spoke of the ballot as a duty and a responsibility, and in the same breath boasted that in Massachusetts only five per cent. of the women voted for school

officers. If this be a fact, it is a clear proof that women are not compelled to vote merely because they have the right. The "Massachusetts Association Opposed to the Further Extension of Suffrage to Women," of which Mrs. George is an officer, does not encourage women to vote for school officers, though its representatives constantly assert that the right to vote implies the duty. Mrs. George is also reported as saying that if tax-paying women were allowed to vote, their vote "would not represent the intelligence of the country;" that as soon as a woman became a Democrat or a Republican, she lost her "influence;" and that in England it was mainly in "minor matters" that women could vote. In Great Britain, women vote for all officers except members of Parliament, and, at the suffrage convention, Mrs. Percy Widdington of England had enumerated some of the excellent results. Even Mr. Gladstone, who was opposed to general suffrage for women, acknowledged that they had exercised the municipal vote "without detriment, and with great advantage."

MISS CLAY'S PLAN.

Miss Laura Clay, president of the Kentucky Equal Rights Association, which made the largest gain in membership last year of any State, says an almost unlimited number of busy people, both men and women, will join if they are made to understand clearly that membership involves no requirements except to believe in suffrage and to pay the annual dues. Miss Clay says the most efficient woman in each local should be chosen treasurer, and should go from house to house asking people to join. She should explain that they will be under no obligation to attend meetings or to do any work, unless they wish to; and that if they become members she will call on them annually and ask for their dues. This plan has been so successful in Kentucky that at the last National Convention Miss Clay was made chairman of a National Committee to urge its adoption in all the States.

Some people object to the idea of telling prospective members that they need not go to any meetings or do any work. They are only told that they need not do so unless they wish. To gather in members of this kind does not lessen the number of active workers; it adds to the active workers those who are now merely passive believers, by inducing them to strengthen the numbers of the Association with their names and its treasury with their dues.

MRS. LUCIA AMES MEAD, at the recent meeting of the Boston Equal Suffrage Association for Good Government, referred to President Eliot's statement that much more money ought to be appropriated for the public schools. Mrs. Mead said a recent investigation had proved that one first-class battle-ship cost more than all the ninety-three buildings of Harvard University. Plenty of money could be had for education when we learned to economize on things that advancing civilization would render needless.